The Bombay Guardian.

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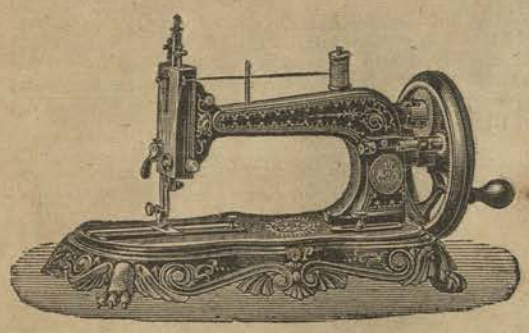

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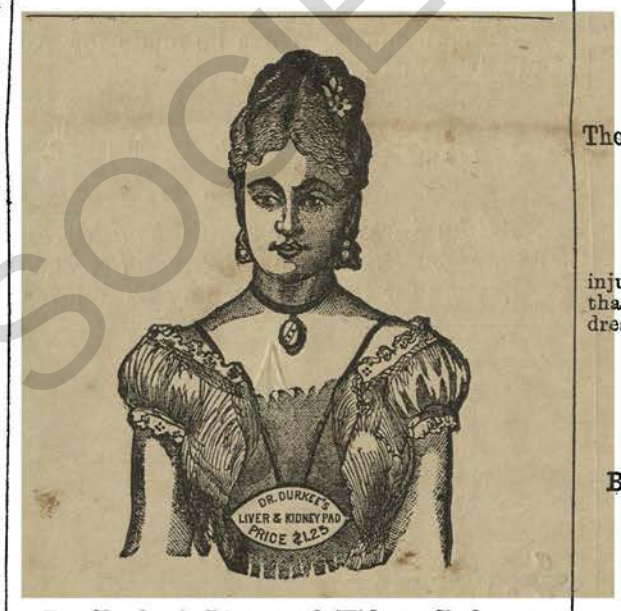

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The Bombay Guardian.

WEEKLY REVIEW.

—Perhaps not many of our readers have read the memoirs of Walter Powell by Benj. Gregory. When an infant he was taken to Tasmania, in the days when misrule and violence abounded there. At twelve years of age he become a clerk. At eighteen he was converted in a revival, and consecrated himself to God with a sincerity and unreserve that were well attested by his subsequent career. From the outset he was led by Jacob's example to resolve to give as a minimum the tenth of his income to the work of the Lord and the cause of humanity, which he rightly regarded as one. He was receiving £100 a year. He gave ten pounds to relieve a case of great distress that came before him. He afterwards entered into business on his own account in Melbourne and subsequently in London. He had extraordinary business capacities and took great delight in the improvement and exercise of these. But he did not allow the increasing pressure of his business engagements to hinder the cultivation of spiritual religion or the prosecution of active efforts for the good of others. He continued through life to honour the Lord with his substance; and in him was verified the promise that God will honour those who honour him. He gave freely to the cause of the poor and the spread of true religion, and God poured abundantly into his treasury so that he might not want the means of giving. From 1850 to 1860 he gave £1600 a year in private benefactions to individuals, and beside this he gave most liberally for the building of churches, the support of ministers and the diffusion of the Gospel. There was nothing of the nature of a bargain in his consecration, for so much given so much to be received. He found a real pleasure in giving, even as he did in acquiring; in fact if it had not been for the pleasure of helping it does not appear that he would have had any sufficient incentive to labour as he did. His biographer tells us that *giving was the only luxury* in which he indulged. He had learned in early life to do without luxuries, and was content in whatever state he was. It would be well if all business men were to read his memoirs; many chapters are devoted to the exposition of his business characteristics, and if business generally were carried on with such wisdom and judgment and fidelity, mercantile pursuits would not bear the stigma that so often attaches to them.

—The late Maharajah of Jeypore died without any natural heir, but designated a successor. The Government of India have acquiesced in his choice and the adopted successor has been placed on the throne with the title of Sawai Madosing.

—Two Khandeish policemen have been sentenced to transportation for life for having caused the death of a woman from whom they were trying to wring by torture, a confession of having committed a theft. The poor creature, in this instance, died; ordinarily the men have sense enough to keep from inflicting what would be likely to cause death; but a fearful amount of misery may be caused short of death, and it makes one shudder to think of what is probably going on in many places, in the case of parties suspected, but indisposed to confess.

—One of H. M.'s chaplains in this Presidency has been sending long letters to the papers in support of the tenet that on one occasion he ran the fastest mile, i. e. ran a mile in less time than any body else has done, and was honourably mentioned in Bell's Life. Well, suppose we grant it, what then? This would be a recommendation for district post-men. Somehow or other, such words as these recur to our memory: "He delighteth not in the strength of a horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him." "I therefore *so* run."

—Speaking of a Cistercian abbey in England founded in 1153, the Rev. Dr. Coggeshall, in *Zion's Herald* says:

"Our obligations to these dwellers in the cloisters, who, from the irruptions of the northern barbarians, in the fifth century, to the revival of letters and the Reformation in the sixteenth, more than a thousand years, kept the flame of piety and learning aglow, are very great. But for their patient industry, our holy Christianity and its eminent civilization would have utterly perished in those dark ages."

We are not unfamiliar with remarks like this, but we think that they are based upon a wrong estimate of the facts of the case. Could there be any more serious impeachment of the society then existing, than to affirm that if it had not been for monasteries and such places of refuge piety and learning would have become extinct? If, during all these ten centuries, the condition of things throughout Europe was so lamentable that if literary men and Christian teachers had been obliged to live as other people lived they would utterly have failed to maintain their ground and would have gone under in the great struggle, then the only conclusion we can come to is that the whole frame-work of society must have been anti-Christian and barbarous in a degree almost unexampled. There were terrible persecutions during the first three centuries of the Christian era when Rome controlled the destinies of the world, but Christianity did not go under. These monks were themselves largely responsible for the state of society throughout Europe in the ten centuries referred to. They were burying their talents in retirement, like multitudes of religious people in India, instead of doing what they could to diffuse the knowledge of God's word. They should bear the blame of most of the evils that characterized the times. The idea that they discharged their obligations to their own age or to posterity by relieving the monotony of their retirement with literary work, is one that we cannot for a moment accept.

—We have been favoured with a copy of the first report issued by the Christian Orphanage under the care of the Rev. C. B. Ward and his co-workers. It is very neatly got up. Much of the matter contained in it has already appeared in the *Bombay Guardian*, and it is a pleasure to us to think that we have been helpful in any way in promoting this good work. If any of our readers are desirous of having a copy let them address the Rev. W. J. Gladwin, Meth. Book Concern, Meadows St. Bombay. They will find it, we think, very interesting and stimulating to faith.

—In the year A. D. 1880, year of the Hegira 1297, the Shah of Persia is so ignorant of the first principles of religious liberty that he has forbidden the missionaries to give religious instruction to Mahomedans, and the latter to receive such. The kingdom and the nation is doomed that refuses at this day to allow men to inquire as to what is truth. The very prohibition implies a consciousness that the truth is not with those who have this horror of enquiry.

—The Brahmo Somajists under the leadership of Babu Chunder Sen, have been making a pilgrimage to Mahomet. The *Sunday Mirror* begins an account of it thus::

"Last Sunday the Brahmo devotees were introduced by the Lord to Arabia's benefactor and prophet. They cast off the exclusiveness and caste-prejudices of the Hindu, and became in spirit Mussulmans. After the usual invocation of Divine blessing and the regular adoration, meditation and hymns of the morning service, they were led by the spirit of God into the heavenly mansions of Mahomet where they spent some time in acquiring the deeper faith and wisdom of Islam. Sitting at the feet of that great prophet, they drank his inspiration, and assimilated his truths.

We observe that nothing is said about the houris who constitute, according to the Koran, so large a part of the population of the heaven of Mahomet.

—Some of our contemporaries have been speaking about God's part in the recent landslip at Nynee Tal. But what is really God's part in this matter? He gave to the locality in question its peculiar geological formation, which means that he so constituted the hills around about this basin, as that the occurrence of an extraordinary rainfall would make the place perilous for those who should establish themselves at the feet of these hills. God also endowed man with the ability to ascertain this liability and guard against the peril by not placing his houses where the landslip would reach them. There are Natives living in huts just beneath some overhanging rocks beside the road that leads to Malabar Hill, in Bombay, and it is not at all unlikely that these rocks will fall some day and kill them. In such instances, it is not so much God's work that we are

called to consider as the short-sightedness or recklessness of man, who exposes himself gratuitously to such dangers. God has not promised that men shall be exempted from the consequences of their neglect to observe the conditions of safety which he has empowered them to ascertain.

—The Duseyrah meetings, so-called, held at Lucknow annually for some years, and which have been attended with marked blessing year by year, are to be held next week again, from Sunday to Sunday, and a number from this Presidency, with others from Madras, are to be present. We trust that even more than the customary blessing may be experienced, and would recommend our readers to go in for a share of the same by daily prayer for the outpouring of the Spirit, not only in Lucknow, but in other parts of India.

—We acknowledge with thanks receipt of a copy of a little book entitled "Incidents of Student Life" by G. W. Woodall, New York, 1878. Mr. W. tells us in the preface that his object in committing these incidents to the press was to raise the money necessary to complete his collegiate course. Not having the approval of his father in his determination to obtain a good education with a view to the ministry of the Gospel, the young man was thrown upon his own resources and tells us how he managed to make his way through the successive years of study. The incidents are not of an uncommon character and are yet, from a student's point of view, not without interest. The student did not always get on happily with the President, who appears to have been a man of good qualities marred by irritability and impulsiveness. The subject of this little memoir is now a missionary in India. Appended to the Incidents is a memorial discourse on Bishop Janes by Dr. Fowler. The book may be had at the Methodist Book Concern. Price, 1 rupee.

—The rosary is prized by those who attach a great deal of importance to the iteration of prayers, and who fancy that they are accumulating a stock of righteousness by these repetitions. When they have gone through their string of beads they know that they have offered up so many paternosters or whatever the prayer may be. Nothing could be more opposed to the Scriptural idea of prayer than this. Our Lord condemns those who fancy they shall be heard for their much speaking. We made mention the other day of an apparition of the Virgin Mary said to have been seen by some children in a convent-school in Ireland. The rosary in the hand of the Virgin was one of the marked features of the apparition. What an utter misconception of the mother of Jesus is implied in this representation. To us, nothing could be more preposterous than to describe the mother of our Lord as carefully counting the repetions of her prayers. We have no doubt that she prayed without ceasing, because she delighted in God and found her happiness in communion with him, a marvellously different state of mind from that implied in the use of a rosary.

—We have received a copy of a circular in English and Marathi, containing a proposal to establish "an independent Native Christian Church" in Bombay. It does not appear from the circular that any number of Native Christians have agreed together to form such a Church, for the circular is not signed, and simply contains the name of a party to whom persons desirous of entering into such a union may address themselves. So far as we know, the movement is simply tentative on the part of the person whose name is given and who happens not to be connected with any church at the present time. The *Dnyanodaya* in noticing the proposal, suggests that the best thing for Native Christians is to do their utmost to make the existing Churches independent and self-supporting. The regular meetings of the Native Christian Association have all along been held in the house of the party whose name appears in this circular, and it is not surprising that some have connected the two things together.

—Sunday and Monday the 16th and 17th inst., are the days appointed for prayer on behalf of Sunday Schools throughout the world, in accordance with the usage observed since 1872. Among the snbjects of prayer specified in the Circular are these: A deeper interest in Sunday-school work among Christians generally; the increased union of Christians in the Sunday-School cause; the extension of the system. We shall be happy to announce any meetings that have been agreed upon, in our next issue.

—Our readers may rest assured that we have no pleasure in introducing to the pages of the *Guardian* such matter as will be found appended to the letter signed B. P. But any one who may be disposed to reproach us for doing so, should consider that the underlying question is, How can sinful man obtain the favour of God? How shall he be cleansed from his unrighteousness? This is the fundamental question in religion, and according to the answer is the representation made of the character of God. There are among us multitudes of people who accept the views set forth in the book from whence these extracts are taken, and they sometimes take pains to make us believe that there is nothing in their system of belief that justifies their being classed with the heathen.

—The Annual Meeting of the Am. Marathi Mission at Ahmednuggur, will commemce this year on Monday, the 25th October, 2 p.m. and continue through the week.

The Bombay Guardian.

SATURDAY, OCTOBER 9, 1880.

MARCUS AURELIUS.

The *Nineteenth Century* for May last contains M. Renan's Lecture on Marcus Aurelius, in French. The author of the romance entitled The life of Jesus has favoured the world with another romance which he is pleased to entitle Marcus Aurelius. In the very first paragraph of his discourse he speaks of him as *the most pious of men.* He goes on to say: "There have been men who exercised a more profound and durable influence, but no one has attained to his perfection. It is the glory of sovereigns that the most irreproachable model of virtue should have been found in their ranks." We know not how eulogy can go beyond this. Here is a man who has been studying all literatures for nearly half a century, we suppose, and he comes forward to announce that one man, the Emperor Marcus Aurelius, carries off the palm from all the rest of humanity. When we ask what this wonderful man did that exhibited such unapproachable excellence, what he did as a sovereign, what he did as a member of society, the answer is that he put together a number of very wise sayings. M. Renan admits that this Emperor associated with himself in the government of this great empire a frivolous, worthless and sottish man, and the emperor put up with all the inconvenience entailed by this man's blunders with remarkable patience. So that this matchless embodiment of wisdom placed a consummate fool in a place in which he could affect the destinies of millions, and when he made mistakes simply bore with them. We should have characterized this thing as the selfishness of a dreamer who lived in a little world of his own surrounded by 'philosophers' who were continually enchanted with the wise sayings that fell from his lips. Marcus Aurelius was the father of that moral monster Commodus. Even in his boyhood, the detestable disposition of Commodus betrayed itself, but the father was so eager to gratify the ambitious wishes of his son that he made him Tribune at the age of 12 years and Emperor at the age of 16. The people had to suffer from the misrule of this wretched man, but Marcus Aurelius simply found in the bad life of his son a new opportunity of showing the imperturbable serenity of his own spirit. And this is the sovereign whose unapproachable excellence constitutes him in M. Renan's estimation the most perfect of men. M. Renan then speaks of the emperor's wife Faustina and tells us that she was young, capricious, susceptible, and beautiful, who found her melancholy husband a bore, and was a constant thorn in his side, and then adduces as a proof of the emperor's self-control that he always spoke of his wife as a most admirable woman, thanking the gods for having given him a wife so complaisant, affectionate and simple, that is for being just what she was not. All this enters into M. Renan's conception of a perfect man. He tells us that the principle that a State has paternal obligations towards his subjects was proclaimed *for the first time in this world* by the Antonines. Almost the whole of this reign was spent in war, not with any powerful nation, but with insignificant tribes seeking to preserve or establish their freedom.

Marcus Aurelius Antoninus reigned from A. D. 161 to 180, a century and a half after Christ had given commandment to his disciples to go into all the world and preach the Gospel to every creature. There were Christians all over the Empire doing something more than talk about virtue, putting it into daily practice, and not counting their lives dear unto them so that they might make their fellowmen acquainted with him who had so marvellously transformed their characters. There were among his contemporaries such men as Polycarp and Justin Martyr. What account did he make of these? Did that matchless wisdom of his enable him to recognize these godly men who were seeking to save their countrymen from the effete and corrupting superstitions connected with the worship of the Olympian deities? On the contrary Marcus Aurelius surrounded himself with those who preferred Paganism to Christianiy, and who longed to see the religion of Christ extinguished, and he issued edict after edict of the most sanguinary character for the stamping out of Christianity by means of torture and the block and the wild beasts of

the amphitheatre.* Some of the best men and women that the world has ever seen, living as in the sight of a holy God and refusing to save their lives, as the could easily have done, by a dissimulation corresponding to that which the Emperor showed in speaking of his wife, were treated as though they were the enemies of the human race and as though their system were diabolical. No predecessor of the emperor had better opportunities of becoming acquainted with the spirit and teaching of the New Testament than M. Aurelius, for Justin Martyr had addressed to him and his predecessor his various apologies for Christianity. While these martyrs were committing their departing spirits into the care of him who had bought them with his own blood, M. Aurelius dwells complacently upon the means which the gods had used to make him the man he was. In the day when men shall be judged according to their works and according to the light they had or refnsed to have, we anticipate a very different judgment of Marcus Aurelius from that which M. Renan has submitted to the readers of the *Nineteenth Century*.

SECTS AND SCHISMS. II.

With reference to the letter of Dr. Partridge in our present issue, we remark that it is one thing to glory in men and another thing to glorify God because of the grace bestowed upon men. Paul found fault with the Corinthian Christians for glorying in men, not for honouring men because of the grace of God that appeared in them. He was not at all opposed to their making great account of his teaching and of his examples; in fact very much of this very epistle is for the purpose of establishing his claims upon their confidence, and he bids them to be followers of him as he was of Christ. He says to the Philippians. "Be followers together of me and mark them who walk so as ye have us for an example." Those who obeyed this command would be distinguished from those who did not by their Pauline character. The apostle speaks of Timothy as one who was peculiarly like-minded with himself. He speaks of another whose praise was in all the churches. The 11th chapter of Hebrews shows that God is quite willing that singal honour should be rendered to those who live lives of faith. The fault of the Corinthians was that they prided themselves upon their connection with this or that eminent teacher, because of the distinction thus accruing to them in the sight of men. So far as our denominational differences lead us to do this, they are misleading. There is doubtless a great deal of this not only among those who are denominational but among those who are professedly undenominational, and we doubt if any *system* could exclude it. The baptism of the Spirit of God lifts men above all this by causing them to find their supreme delight in the Saviour. But just in the measure that they delight in Christ will they delight in those who resemble him and will be ready to give honaur to those whom Christ has distinguished by his grace. We praise the Lord exceedingly for Luther and delight in the memory of a man who with many faults has been the means of bringing to the Church of Christ an enlargement like that which the discovery of America has brought to the world. As for Wesley we glorify God much for the grace of God bestowed upon him, though we do not happen to be of the same denomination with himself, seeing he was all his life an English Churchman. They who are called Wesleyans accept the name as signifying that they accept those views of the privileges and obligations of Christians which Wesley found in the word of God, to hold and confess which they felt themselves obliged to form a distinct organization. When Paul was before the Sanhedrim he declared himself a Pharisee; meaning that he held the views entertained by the Pharisees in distinction from those held by the Sadducees, regarding the resurrection and the future life. If Paul were alive now, and we had the privilege of an interview with him, we have no doubt that he would talk *con amore* of the grace bestowed upon John Wesley and upon those who follow him as he followed Christ, nor have we the least idea that he would find fault with us for seeking to serve the Lord and the Church of Christ in connection with those who are called Methodists. Dr. P. says: "What Paul complains of is that the Corinthians are raising up the names of himself and others with the one name which alone ought to be inscribed on the banner of the Church: this he considers to be wrong, carnal, offensive to God." No names of believers are to be mentioned with that of our Lord Jesus Christ, in any way that would seem to invest them with the glory that belongs to Christ alone. But it is evident that Paul had not the slightest objection to the Corinthians' saying, We are followers of Paul, for we believe that he is led by Christ. In Antioch when Peter failed to see that the Gentiles had as good right to Christian communion as the Jews, there were some who very properly said, We hold with Paul, we are followers of Paul in this matter; and there were others who were blamable for saying we do not hold with Paul but with Peter.

We altogether disagree with our correspondent in regard to the greater manifestation of brotherly love made in separation from denominations. The union that our Lord prays for in John xvii. is not at all promoted by secession from all denominations. On the contrary we believe that the consummation desiderated by our Lord is more likely to be reached by the outpouring of God's Spirit upon the various denominations, causing them heartily to receive one another, and recognize the grace of God bestowed upon one another, than by the withdrawal of a certain number from these organizations to take up a position of opposition thereto. What our Lord prays for is that the disciples may be joined to himself and the Father as he was to the Father, thus entering into true spiritual union with each other. There are some Christians in other branches of the Church with whom we have more spiritual affinity than we have with *some* belonging to our own branch. Separate organizations neither hinder this thing nor secure it.

Many Christians are well aware that there is much that is as it should not be, in the Church of Christ; it requires no great sagacity to perceive the deficiences of the Church in many respects; they feel bound to do what they can to help forward the cause of righteousness in the Church. Meditating upon these objectionable things they come to bulk in their estimation so disproportionately that the many respects in which the church is following the Master are almost lost sight of, and then the temptation presents itself to separate themselves from all these evils by coming out entirely from the churches. If they would carefully look at the letters to the seven churches they would see a better way indicated. They would see that the Lord recognizes the existence of much good in churches where he also recognizes much evil. In some of these churches the true light was almost extinguished. To Sardis he says: "Thou hast a name that thou livest and art dead." What follows? An exhortation to those who were still holding fast to the truth of the Gospel, not to come out of the church, but to do what they could to hinder the light from going out entirely. "Be watchful and strengthen the things which remain that are ready to die."

INTERNATIONAL BIBLE STUDY.

October 17th, 1880. *Genesis* iii. IV 3-15.

"Cain brought of the fruit of the ground an offering unto the Lord." Cain would be thought a religious man, in these days, when so many go on from month to month and from year to year without rendering any homage to God. He represents, however, a large class; all those who believe that they do all that can reasonably be expected of them when they occasionally offer God some show of worship, put themselves out to go to the place of worship, and give something for the carrying on of religious work. Is it nothing that we are sometimes seen bowing the knee to God, uniting in praising him, abstaining from gross sins, in many respects doing as we would not if it were not for the conviction that God has some claim upon us? Their idea of religion is giving God something, putting themselves out somewhat to please him. They are conscious that they in many things are transgressing the commandments of God, but flatter themselves that this is made up for by the performance of certain religious acts which God will accept instead of the observance of his commandments. This idea that religion consists in giving God something, as the loyal subject shows his loyalty by paying tribute to his sovereign, is widely prevalent.

"Abel brought of the firstlings of his flock and of the fat thereof." We have reason to believe that God had instituted sacrifices before this. The skins of animals with which Adam and Eve were clothed, were, we may reasonably suppose, from animals that God had directed them to offer. At all events, on the present occasion, God showed very unequivocally that this was the only way in which he would have man approach him. Christ is spoken of in the New Testament as the Lamb slain from the foundation of the world. It was by way of prefiguration of his atoning death and for the purpose of giving believers of the olden time the opportunity of availing themselves of it,

* Bishop Melito of Sardis, in his appeal addressed to the Emperor, says: "The race of the worshippers of God in Asia Minor are now persecuted more than ever was the case before, in consequence of new edicts, for shameless informers, thirsting after other men's property now plunder the guiltless by day and night, whenever they can find any ground for it in the edicts." It is stated that Christianity suffered more under Marcus Aurelius than under any of his predecessors with the one exception of Nero.

that sacrifices were required. It was an acknowledgement of guilt and a declaration that death was due to the worshipper for his transgression of God's commandments. God is the same yesterday, to-day and forever. All those who are imagining at the present day, that they can approach God on the ground of their own works or offerings or merits, are fatally in error. Cain, we are told, was very much displeased because God had respect to his brother's offering and not to his. Herein we see the alienation of his heart from God. Like the servant in the parable who said, 'I knew thee that thou art a hard and austere master.' God's ways did not please Cain because Cain's ways did not please God. We see the dominion of self, making for itself a throne higher than the throne of God, making more account of its own choice than of God's, asking that God should fall in with Cain's ideas, rather than that Cain should conform to God's requirements.

"And the Lord said, Why art thou wroth? if thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Surely it is for God to determine in what way men shall approach him. If, O Cain, thou hadst done well in bringing some fruit to present to God, would not God have accepted thee? He has not accepted thy offering, for he would have thee take up the position of a sinner, unable to render any service to God that God can accept, and God intimates to thee by the acceptance of Abel's sacrifice, that there is a way opened up for thee to approach him, even as for Abel. "Sin, even a sin-offering, a lamb, lieth at the door," waiting for you to acknowledge your sin and manifest your dependence on the mercy of God; then, unto thee shall be his desire and thou shalt rule over him, being his elder brother.

How gracious is this language. How willing God shows himself to be appeased. How like this voice to that which we hear in the Gospel of John, pointing out to the proud Jews of Jerusalem their faults. "Ye will not come unto me that ye might have life." We must not neglect to call attention to the influence that religious jealousy exercises in families. We see it afterwards in the case of Jacob's sons. Instead of being thankful for the honour done their house by the revelations so condescendingly made to Joseph, they abandoned themselves to a feeling of envy. At the present day there are multitudes of families in which great hostility has been awakened by the grace bestowed upon some member of the family. Instead of glorifying God because he is coming so near to them in grace, they are very angry because their unworthiness is brought into relief by the piety of the converted one.

"Cain talked with Abel his brother." Cain, we may suppose, upbraided his brother for wishing to appear holier than his elder brother, and doubtless brought up a number of instances in which his brother had shown himself to be no better than he should be. Abel, no doubt, gave him a soft answer, and probably tried to convince him that the best thing would be for him to do what God had indicated, and offer a lamb. But the idea of imitating his younger brother was insupportable to Cain, and he took up a club and slew his brother. What a horrid deed, some one will say; thank God, there is no resemblance between Cain and ourselves. But the apostle says: He that loveth not his brother is a murderer. Have you not known such a feeling of enmity as would have made you glad to hear of the death of the other party? You know well that if you thus took the law into your own hands, society would make you suffer for it, and accordingly you are not tempted to take his life as Cain was that of Abel. Cain had not made any previous experiments to discover what would be the effect of a blow with a club on the head of his brother, and did not much care. We begin now to see what that sin is which came into the world when Eve ate the forbidden fruit. Six thousand years of human history spread the evidence before us of the exceeding sinfulness of sin, and yet how few understand what it is. Sin never can know sin, for sin excludes truth whose office it is to show the nature of sin.

"Am I my brother's keeper?" This sounds familiar. We may hear this voice every hour of the day, disclaiming all responsibility for the evil done.

"The ground shall not henceforth yield unto thee her strength." The chief difference probably is that Cain, being out of harmony with God, is cut of harmony with himself and with all things, and will do grudgingly what the necessities of life demand.

THOUGHTS ON REVELATION. IX.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." xii. 15.

There are some who do not like any particular application of the words of this book. They consider that it deals with generalities, and that it is a mistake to seek to find any particular events in history to which the statements are to be refferred. As a rule those who entertain this opinion do not bring any very great solicitude to the study of this book. As it deals with generalities, meaning nothing in particular, so it may be read in a general, diffusive way. The reader is to content himself with such impressions as the images make upon his mind in a cursory reading. And for the most part these persons think it not profitable for the reader to give much time or attention to the Apocalypse, but rather to occupy himself with other portions of Scripture. Let it be borne in mind that the first three chapters of this book are eminently practical; and their position introductory to the rest seems to intimate that it is most important that the student of God's word should first receive from these preliminary chapters those sanctifying influences which they are so well fitted to convey to one who is taught of the Spirit, before he enters upon the study of what follows If we learn well the laws of Christ's kingdom as illustrated in the letters to the seven churches, we shall be better enabled to understand the details that follow relating to to the fortunes of the Church of Christ down to the period of our Lord's millennial reign. Against the mode of interpretation mentioned above, we urge that the book is thus made to differ very widely from all other portions of God's word, which are characterized by nothing more than by their definiteness. The book of Daniel may be called the apocalypse of the Old Testament and it is generally agreed that its details have been wonderfully fulfilled, and serve the purpose of filling up the gap in Jewish history occasioned by the suspension of the prophetic unction during the closing centuries of that dispensation. A blessing is pronounced at the beginning of the book of Revelation upon the reader (the one who reads out loud in the Christian assembly) and upon those who hear it read. It is stated that the things mentioned in it were "shortly to come to pass." And in the beginning of the specially prophetical portion of the book, John is summoned to see "the things that are to be hereafter." Plainly then what he sees is future history, the history of the church and of the nations and potentates that stand related to her, during the Christian era. Then in the course of the book we have such expressions as these: "If any man have an ear, let him hear." "Here is wisdom." "Let him that hath understanding count the number," &c.

We have seen that the woman that symbolizes the church of Christ has been made to flee into the wilderness, after the glorious reformation that had furnished occasion for the exulting anthem of verses 10 and 11. There was a good deal of incompleteness about the Reformation, and though Christians had the little open book, there was still a good deal of the mist of the dark ages before their eyes, and they were slow to learn the great things offered them in the Gospel of God. The tendency to rely more or less upon earthly governments for the advancement of the Redemeer's cause was not yet dispelled and Christian monarchs (so-called) thought it necessary for their own dignity to keep the Church in a position of dependence. Consequently the liberties which had been so dearly won, were ever and anon forfeited, and the unclean spirit of persecution cast out in one place re-appeared in another. There was also the same erring and ill-advised spirit that moved Uzzah to stretch forth his hand to hold up the ark. It was not perceived that the Gospel makes itself responsible for the liberty which it confers on men. In the new world men found freedom to worship God according to the dictates of their consciences. The Pilgrim fathers, the Huguenots and other fugitives from oppression, were content to dwell in what was in many respects a wilderness, in the privation of a multitude of genial and valuable advantages and influences, content because they might at least profess what they believed to be the truth of God, and walk unhindered in the path of life. But they could not hinder that others should follow them, who were not so emancipated as they were from the spirit of dependence and who thought the arm of authority necessary to further their religious ideas. And here and there for a time it even seemed as though the alliance of Church and State was to have a footing among the colonies. Even in New England, even in Connecticut, there was for a while an alliance of church and state, and disabilities were imposed on those who did not belong to the system which the State contenanced. And there were times in the 17th and 18th centuries when it was by no means clear that the voluntary principle would prevail in the colonies. However the revolutionary war and the declaration of independence did away with these anomalies, and the United States became a country where, throughout its immense territorial expanse, every man had a right to worship and

serve God according to the dictates of his conscience, except of course when his convictions led him to make war upon the liberties of others. At length there was given to divine Providence—if we may so speak—an opportunity to show men that the Gospel does not require the arm of the commonwealth, nor its treasury, to secure the observance of Christ's commands. But in process of time a new danger has arisen. After the Napoleonic wars, when it began to be demonstrated that the surplus populations of Europe might find in America a home and a competency and religious liberty without peril from the Indians, the tide of immigration set in there on an immense scale. But the greater part of this emigration was from Ireland and thus, in the course of not many years an immense Romish population took their places among the citizens of the Republic. Great efforts have been made by the Church of Rome to supply this population with priests and churches, and special efforts have been made by the Romish dignitaries in America to use the numerical advantage for the promotion of their own ends, and some have not hesitated to express their conviction that the absence of any ecclesiastical union with the State would give the Romanists the opportunity of establishing their own ascendency. Every vote counts in America, and politicians have sought to ingratiate themselves with the immense number of R. C. voters, by securing to the Church of Rome, under various pretences, large aid from the public treasuries. But it is *really* marvellous how the existing liberty has neutralized the evils that it seemed to lead to. "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." 16. The expectation that immigration would in time Romanize the institutions and Government of the U. States has been defeated. The open Bible has exerted a great influence upon the immigrants and the absence of any endeavour to thwart them has tended to allay the bigotry of the Irish: and the statistics of the advancing population show that the increase of Romanism in the country has been by no means in proportion to the aggregate increase. There is not the slightest prospect that Romanism will be able to overthrow the principle of voluntaryism. The immigrant population instead of turning out to be the great danger that many supposed it would be, has, on the contrary, only served to show the excellence of the principle which is embodied in the constitution of the country.

REMINISCENCES. LXXXVIII.

Diary. May 23, 1845.

'Delight thyself in the Lord and he shall give thee the desires of thy heart.' Here is the secret of failure. Did I truly delight in the Lord, I would doubtless receive those precious gifts so essential to happiness. Did I delight myself in him, would it be so difficult for me to meditate concerning him? I am getting more and more carnal, I think, all the time. June I. Could I forget who my God is I would almost be discouraged. He in his kindness has given me a season of sickness, that I might get nearer to him. [Small-pox was prevailing, and one of the professors of the Seminary had recommended the students to be revaccinated. H. did not attend to this, and he got the small-pox; he alone, but very mildly.] A number of friends made my spiritual welfare the subject of their prayers. All things conspire to promote the work of God in me but my own heart and the Holy Ghost. The Spirit is nigh and would be in me if I only felt my need aright. My prayers and efforts are all ineffectual. I do not pray with sufficient submission, with a sufficient sense of my undesert. There is too much a disposition to blame God instead of myself for my coldness and deadness. No one can enjoy social worship less than I do, though few are more assiduous in their attendance. There is something in the vitiated constitution of my mind that makes it peculiarly difficult for me to break away from the surrounding objects, and come with a spiritual sacrifice into the presence of God. I prepared to enjoy the light of God's countenance in the sanctuary this morning, but sin, accursed sin, was a perpetual cloud before me. The sermon was about 'sin the transgression of the law' showing that every sin was the germ of all sin, rebellion against God; but it had no effect in making me holier.—Enjoyed myself more this afternoon. Heard a most opportune sermon: 'Then shall we know if we follow on to know the Lord.' The thing is to follow on; remembering that his going forth is prepared as the morning; His visitation will be a gradual not a sudden event, like the dayspring. Follow on in the path of duty. I have not valued this enough as the chief means of grace.

3. "I am the vine, ye are the branches." What union more intimate than this? Can a branch doubt its union with the stem? Compare with this my connexion with the Saviour. What a contrast: How ignorant am I of any such union. There seems to be indeed a great interval between us. I have never had such a view of him by faith as to do away with the feeling of strangeness. What bliss to know such a union as is described here in his own gracious words. What more could I wish in time or in eternity?—June 7. I am to-morrow by the grace of God to approach the Lord's table. A year since I made a profession of faith. Oh what a lean and lamentable year! This heart should be broken at the retrospect. I have felt this week an unusual degree of contrition. Shall this season too go by and leave me as it finds me? God forbid. I long for something I have never known. I long for another sort of piety; to live in another world; to exchange this spasmodic religion for one in which there shall be no vicissitudes. I long for the baptism of Spirit. I feel that as I am I can do nothing, can never glorify my Redeemer, can never feel deeply for souls, never do any thing for their salvation. I feel that I am unfit for any thing, life, death or eternity. What I want is—if I may so express it—a personal acquaintance with Jesus: by faith to have such a view of him as shall make me as much acquainted with him as I am with material things. 'I am the good Shepherd and know my sheep and am known of mine.' This is what I want, to know him as my Shepherd and be known of him as a poor helpless, miserable member of his flock. How extraordinary is what follows: Even as the Father knoweth me and as I know the Father. Am presently to go to the Lord's table. My hope has been that this would be an epoch in my life. Am I to be disappointed? Whatever ye ask, believing, ye shall receive.

Are not these blessings dependent on my faith? Am I not looking for some extraordinary operation on the heart, when, in fact, faith is every thing? Faith *is* every thing, but is not dependent on me. I have nothing but the singal mercy of God to look for.

Homunculus here again came close to the door that needed but to be pushed, to open into a broad place. He fancied that the faith which he was called upon to exercise, must be introduced by some conscious and very marked work of the Spirit in the heart. He was trusting in something, was exercising faith all the time, but it was in his own heart, instead of Christ. Notwithstanding all the disgust he expressed for his own heart, he was continually looking to it to bring him into some brighter experience. Faith in Christ springs out of self-despair. We multify these extracts because we believe that there are myriads of Christians in all churches who are under the influence of the same sad error that H. was under at this time.

I don't think but that I am now in the right course. I will not be discouraged by any delay of my sovereign Master. I will continue to wrestle till I have obtained the blessing. Oh how much spiritual sloth is there. We prefer generally to ask God for what we have already at hand in his holy word; and thus, as we imagine, to shift from ourselves the responsibility for leanness,—we prefer this to diligent hearty study of his commandments. Is it not best to pray *at* the Bible, and offer praise at other seasons of devotion? It is in reading the word that the Holy Spirit takes of the things of Christ and shows them unto us. It is there that our eyes are opened. There we are to seek for the glory of God in the face of Christ. There is Heaven, the Father, the Son, the Spirit, earth, ourselves, hell, every thing pertaining to salvation.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

My Dear Guardian,—In your Saturday's exposition of Rev 12: 14, there occurs this sentence, "We look at the matter from one point of view alone, and from this point of view we draw the inference that the wings of a great eagle given to the woman persecuted by the dragon, refer to the asylum furnished to those who fled to America in search of religious liberty."

It seems to me that the remaining portion of this same verse presents a fatal objection to this application. It is stated that the woman is nourished in the wilderness for a "time, times and half a time" which according to prophetic interpretation is understood to mean 1260 years. The Pilgrims landed on Plymouth Rock in 1620, just 260 years ago, and if this interpretation be correct there remain yet a thousand years through which the woman must be nourished in the wilderness. This same period of 1260 years occurs in several other connections, both in Revelations and in Daniel, but in such a manner as to be easily referable to the same, or to parallel courses of events.

If it refers to the Papacy as most Protestant commentators suppose, the period must be near its terminal point, and the question arises why should the woman (the true church) still remain in the wilderness to be nourished for another thousand years?

I have been accustomed to look upon this period as parallel with the other similar periods, and to refer to the obscure and distressed condition of the church during the supremacy of the Papacy, hunted down as it was and pursued from all quarters by its bitter foe, the dragon.

H.

[H.'s "fatal objection" was guarded against in our issue of Sept. 25th, when we submitted another interpretation of the "time, times and a half." We may have something more to say in reply to H.'s letter, next week.—*Ed. B. G.*]

Sir,—Allow me to say a word on the Undenominational Church. Your readers know that the President of the Indian Chr. Association denied his part in the matter. They know that he could not deny one of the facts I brought

forward in your issue of the 11th ult. I think it is also necessary for them to know that the Church work is going on in spite of all the President or your correspondents may say to the contrary.—It was considered a great stretch of policy to separate the one movement from the other, and to make the secretary, as the secretary, say something different from the secretary, as the leader of the New Church movement. But let us hope it is clear to all that though different in name, they are after all one and the same thing.—They have both the same members, the same leaders, and the same helpers and preachers, (though some do not wish their names to appear in connection with this movement in public.) Your readers need only know that the majority of the Association committee are the prime movers of this scheme. The Association has made common cause with the secretary. They are guilty of collusion.

When I told the Committee on the 1st of April that they were being insensibly led into serious errors they would not believe it, but I hope it is now clear to them that the Association has been made the means of doing what it never intended, (whether collusively or only through the connivance or negligence of those who were meant to be the guardians of its birth-right, I shall leave your readers to judge.) All I propose here is to state facts.

The circular I spoke of in my last has now appeared in a printed form. Three of the four pillars have been made to disappear, as by the potent touch of some wizard's wand; and the secretary now stands as the Atlas on whose shoulders rests the whole weight of the New Church.

If the President is averse to this movement, and if, as he says, the Committee is also of the same opinion, why do they not exert themseles, if not to put it down, at least to separate themselves from it? We see no such thing. They are quietly taking repose under the influence of the soporific drops the enchanter has distilled into their eyes. They cannot raise their voice against it because they feel some powerful drawings to the New Church. Why do they not eject the secretary when he has raised the standard of independence, calling the disaffected of every church to join him? They have no such desire. They like the pretender much better than the rightful sovereign; Absalom, with his smooth tongue, and courteous affability pleases them much better than David.

Is it not time then the Association was removed to some other place? Is it not high time, they showed their disapproval of this movement by coming out of this suspicious neighbourhood? I call upon the pastors of all Churches in Bombay to exhort their flocks to dissociate themselves from the New Church movement; I call upon the members of the Indian Chr. Association to repent that they have so unwittingly given their support to this ambitious scheme; I call upon those who love the principles of their Churches, for which the fathers of old fought, and in defence of which they shed their blood, to show their appreciation of those principles and those doctrines by rallying round their respective standards; I call upon all lovers of truth to tell them that the heterogenous mass of an undenominational Church is a fiction, which fires the imagination of ignorant ambition, a dream which sober-minded humanity never expects to realize.

I am yours &c.

D. D.

Dear Sir,—In my last letter to the "Guardian," I mentioned the loss of our Thakur Mission Fund. While God, on the one hand, has been *trying* our faith, He has, on the other, *encouraged* it, by inducing Government to make us a free grant of the land we applied for. The selection covers 4 acres, 37 gunthas, is elevated, and every way suitable. Immediately on receipt of the sunnud or legal instrument, making over the land to us, we propose commencing operations.

We have drawn up a plan of a Mission House, nothing palatial or luxurious, yet neat and comfortable, in which we have sought to combine a European with an Indian style of building, inclusive of a dwellingplace and temporary chapel or schoolroom. The probable cost will be about Rs. 800, perhaps 900. Walvihir (the village in which we have obtained land) is several miles from the railway and possesses no other roads than the rough footpaths running across the hills, hence the expense of transit has to be added to the estimate, otherwise we might have been able to erect our house for somewhat less.

How are we going to meet the expense of building? How is a worker in that region to be supported? These are questions that have suggested themselves to our minds. But God has provided hitherto by a way we knew not of and will continue to provide. We have no fears. Our faith in God's promises, is strong, and at present rests on Matt. vi, 33 coupled with Jer. xvii. 7. 8.

We have been greatly strengthened and refreshed by reading and meditating on 1 Kings xvii. 8—16. Rain had ceased; gaunt famine stalked throngh the land of Israel; Cherith had dried up; "and the word of the Lord came unto him (Elijah), saying, Arise, get thee to Zarepath, which belongeth to Zidon, and dwell there." Strange that the prophet should be sent to a *heathen* city. How will be manage for support there? Is it not sheer folly? An act of downright madness? a rushing into ruin with open eyes? So some would have thought in Elijah's time; so many, with greater light are apt to think now. With them God's promises have a limited, narrow, significance, and must therefore be accepted with discount!

With the command, there was an assurance, "Behold I have commanded a widow woman to sustain thee." And Elijah sets out readily. He walked in darkness, for doubtless the leading was a perplexing one, yet his faith falters not. Though his way is dark, his duty is clear, for the rest he trusts his God. He nears Zarephath; approaching the gate of the city his faith receives another test. If he had any glowing hopes, any bright expectations, they are all dashed now to the earth; for what does he behold? A woman evidently poor, stooping to gather "two sticks" with which to dress a scanty meal for herself and son; and as the man of God gazes on the wasted form, the tottering, feeble, gait all speaking loudly of famine, the voice of God is in his ear reminding him that this is the widow woman commanded to sustain him. Was God mocking him? Was it not sufficiently perilous that he should be sent to a *heathen* and *famine*-stricken city, without being billeted on one so indigent? How could she possibly sustain the prophet when it was as much as she could do to provide for herself and son? But Elijah's faith was in Jehovah. Very cheerily does he reply to her apology, "as the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel and a little oil in a cruse; and behold, I am gathering two sticks that I may go in and dress it for me and my son that we may eat it and die," with "Fear not, for thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail until the day the Lord sendeth rain upon the earth." Was this record of heroic faith written so much for our admiration as for our instruction? The word of the Lord is coming to us in India, in these days, and bidding us go and preach the Gospel to the millions of heathen around, assuring us at the same time that He who sustained Elijah will provide for our wants. How clear the message to some of us, "arise, get thee to the heathen." But our faith wavers, goes as far as "cash in hand" only, asks, "what shall I do for a support? 'Can God furnish a table in the wilderness?'" And thus limits the power of the Holy One of Israel. Oh why should we, who feel the Divine call to faith work, not face the trials and difficulties of such work, with Elijah's faith! Is not the God of Elijah, *our* God? Have we not grounds of trust in God, as good as Elijah had.

The Lord wants labourers to go out into His Vineyard—labourers full of faith and the Holy Ghost. "Whom shall I send, and who will go for us"? He inquires; and so as to allay all anxieties on the score of sustenance, says, "Seek ye first the Kingdom of God and his righteousness, and *all* these things *shall* be added unto you." Who then, venturing boldly on the Divine "shall," will, with a heart burdened for the heathen and all aflame with love for their souls, respond, "Here am I, send me." Oh shall we set out even as Elijah did, giving our faith every opportunity of not only pleasing God, but also of allowing Him to do great things for us, or shall we cripple and paralyse it, by proving untrue to duty, by waiting for the receipt of a regular salary, ere we start? The Lord pardon the recreant among us, and reveal to us the meaning of "cursed be the man that maketh flesh his arm."

We do not know how the Lord of the Harvest means to guide in the choice of a man for the Thakur work. We are praying and trusting for direction. Personally, our *all* is on the altar. We have made a complete consecration of *everything* to the Divine will, after several sharp struggles; if it please the Master to say to us "Go *ye*," we are prepared and willing to go, though entirely unworthy of the privilege, and utterly insufficient in ourselves, for the work.

I have trespassed, I fear, on your space, so will close and in closing would invite all your readers to remember our infant mission in much prayer.

Yours &c.

Geo. K. Gilder.

P. S.—I omitted to mention that Rs. 300 of the amount stolen, has been refunded us. With this sum in hand we intend starting building operations.

G. K. G.

5th Octr. 1880.
Egutpoora.

An Undenominational Church.

My Dear Brother.—Allow me to point out what seems to be an error in your leading article of Oct. 2nd viz. your statement that Paul condemns the Corinthians "*for their breach of the law of Christian charity.*"

If you look at the passage (I Corin. 1, 2, 3 &c.) again you will hardly fail to see that he is finding fault with them, for being *carnal, a sin against God,* not against *one another*! What he complains of is, that they are mixing up the names of himself and others with the *One name* which *alone* ought to be inscribed upon the banner of the Church: this he considers to be wrong—carnal— offensive to God. While they called themselves Christians, they ought to be called Pauline or Peterine Christians.

If St. Paul were alive now, I am sure that he would not find fault with you and me, on the ground of not loving one another, but you will, I trust not mind my saying, that I think that he would find fault with you for fighting the Lords' battles under a banner bearing the two names of *Christ and Wesley.*

I cannot see any difference between those who said, of old, I am of Paul—I of Apollos—I of Peter,—and those who in these days, say I am of Luther—I am Calvin—I am of Wesley &c. &c.

It is true, as you say, that *there is* a great "want of love towards those for whom Christ died," among Christians. This is *a* sin, but is not the sin of which Paul complains, which is, the want of the Church of God being *visibly one,* and so a stumbling block in the eyes of those who are not Christians, (the world), preventing them from understanding that Christ was sent by God (John 17, 21.) to gather out *a* people for Himself.

I am glad to see that hundreds of Christians at home are waking up to the duty of giving

up sectarianism, and that nearly two whole pages of "THE CHRISTIAN," have been devoted by the Editor, to an article by Henry Varley (the well-known Evangelist) on the unity of the Church, and the giving up of sects.

While I consider it to be our duty in obedience to the word, to withdraw from sects, I do not think, that we are bound to separate from our fellow Christians, because they do not at once do so. I would persuade such, as earnestly as I could, to be obedient to the word, in this matter, but I would meet them in Christian work or worship as long as they gathered simply as believers in Christ.

If an Evangelist wish to come to India, to work *in behalf of any particular sect*, I would not have anything to do with him, but no matter of what sect he might be (I mean of course, sects which hold the fundamental truths of the gospel) if he came out simply to preach Christ, I would hold out to him the right hand of fellowship.

This seems to me what we all ought to do. I have no sympathy with those who shut themselves up from their fellow Christians in work, or worship, because these have not yet laid aside what they may eventually see to be error, but which does not separate them from their Saviour. Any one practising open sin—or obstinately denying God's truth—or proclaiming fundamentally wrong doctrines, would of course, have to be dealt with differently, but it is only in these gross cases, that we have any authority to separate.

Believe me,
Yours in the Lord,
W. P. PARTRIDGE.

Oct. 3, 1880.

MY DEAR SIR,—After procuring a copy of the sermon on Nirang or the cow's urine noticed by you some time ago, I requested an esteemed friend of mine to translate some passages from it into English, which he has very kindly done. I now send them to you with a hope that you will be pleased to give them a place in the "Guardian" with such remarks as you may think proper to make.

The writer of the sermon is a Dastur of the Parsi community of Bombay, and his opinions and teachings carry weight with the people. The extracts show how lamentable is the state of religion among the Parsis while it has its foundation in the Nirang.

Yours very truly,
B. P.

(Translation of the last para, p. 15).

The proofs I have adduced from the *Avastá Pehlvi* and *Persian* books, will have convinced you that on rising from the bed in the morning, the urine of some cattle should be used with certain ceremonies. If this is not done, the performance of worship, duties, and religious deeds will be regarded as unlawful. A person is guilty of contracting 1200 *drem* of sin every day he neglects taking urine—he is also guilty of not performing in a lawful way his religious duties. Moreover, he is guilty of defiling fire, water and other sacred objects by touching them with his defiled hands. This is the way a person is guilty who does not use *nirang*, urine.

(Translation of the para in 18 and 19 pages).

Brethren, our religion is founded on *nirang*, urine. I shall show you in what places, and on what occasions, it should be used. 1. The *nirang*, which is prepared by priests of cow's urine with much sanctity, expense, and reciting of the words of the holy *avastá*, is given in the first place as a drink to the person to be initiated into the religion of urine *(nirang deen)* before he undergoes the ceremony of purification; for no one can be admitted into this religion who has not drunk some of it. Then again, his whole body is to be rubbed over with it before he is washed with pure water on reciting the prayer suited to the occasion. He is then made holy, and entitled to put on *Sadrá Kusti*, sacred badges. 2. When we bathe, we first of all repeat *sarósh báj* (prayer to angel Sarósh), and rub the whole person with urine. If a person fails to do this, his body remains in a state of defilement; and if this is the case, he defiles every thing he touches, and his worship is inadmissible or unlawful. 3. When the son of a priest is to be introduced into the different stages of priesthood; or when a layman goes through the ceremony of purification; or when a person, contrary to the teaching of Zoroastrianism, touches a dead body, and is required to purify himself, urine is given to such persons to be taken as a drink, and rubbed over their bodies when they are about to be washed with pure water: and as they are not allowed to touch water for nine days, they wash their hands and feet during those days with urine alone. 4. A woman in a certain state must use *nirang*, urine, for all purposes for which water is required and be content with it; for she is not allowed to touch or use water till she is purified. 5. When a woman gives birth to a child, she must content herself for 40 days with urine alone, as she is not allowed the use of water for any purpose whatsoever before she is purified. 6. When a woman gives birth to a still born child, she is made to drink urine; and till she is purified no water is to be given her for any purposes, but she must have urine only.

THE CAMP MEETING EVANGELISTS.

DEAR BROTHER,—Your readers will be glad to have the latest news from these coming ministers. I have just received the following letter dated Hull, England, Sept. 10th. "Dear Bro. Gladwin., The Lord willing, we sail from Liverpool for Bombay per Str. *Hispania*, Wednesday, October 13th. Our party will consist of Bro. Wood and Macdonald and wives, Mrs. Inskip and myself. A young man is with us by the name of Walter Gardiner, who proposes to remain in India; I presume he will report himself for service wherever he may be needed. We cannot hold more than about six meetings, unless indeed we should arrange to stay longer than anticipated. We prefer to go by Gibralter, and have a good long voyage on the Mediterranean. Perhaps we will not like it so well after we take it. I presume we may hope to arrive in Bombay about Nov. 20th.

We are having simply wonderful times here; and but for our promise to go to India, we would deem it our duty to remain here for the winter. No band of workers hardly ever had such an opening as we have before us. It is really wonderful. Last night 170 came forward for prayers. Glory, Glory!

Yours Fraternally, J. S. Inskip.

After resting a few days, and probably holding services in Poona, it is expected that they will begin the Camp Meeting in Bombay on Saturday, Dec. 4th, or at least, as soon as the 8th. The Meetings will doubtless continue to the 18th or 20th of December. They may be expected to proceed to Lucknow, holding a few meetings there Dec. 29th to 31st. Thence to Bareilly, Jan. 3rd to 8th, and shortly after to Allahabad, where another Camp Meeting will be held. They will hold another in Calcutta, and afterward in Madras. From that point they will leave India for Australia.

The tabernacle or "big tent" is already in Bombay, and stored at our Coffee Rooms, awaiting the evangelists. Its passage was prepaid. The expenses of erection, seating, lighting, transportation &c. will be large. There are many in India who so thoroughly sympathize with this grand evangelistic movement that they will be glad to help it by speedily forwarding contributions. Many who cannot attend, will conceive it a duty, and pleasure to help this cause, just as much as though they could be present. Such donations may be sent to the office of the *Guardian*, or to the undersigned.

All classes and creeds of men are earnestly solicited to attend the meetings held by these evangelists. Come and hear for yourselves, Invite others to attend. Especially let all praying people ask God's blessing upon the Services. Let us be wholly willing for God to bless in any way that He may choose. Even though some may feel sure that Abana and Pharpar are better than all the rivers of Israel, let them be willing to yield for their soul's good. Let us all expect a time of refreshing from the presence of the Lord.

W. J. GLADWIN,
Book Concern, 42 Meadows Street, Bombay.

NOTICES.

RECEIVED for Grant Road Church from O. S. Rs. 5; T. T. 5; J. N. H. 15; Miss M. 3.

APPOINTMENTS for tomorrow: 8-30 a. m. S. Smith; 6 p. m. I. F. Row. (Tamil service at 9-30 a. m.; Marathi, 3 p. m.)——Dean Lane, Fort: 11 a. m. I. F. Row; 6 p. m. O. Shreves. ——Mazagon, 11 a. m. S. Smith; 6 p. m. G. Bowen.

"DID CHRIST DRINK INTOXICATING LIQUORS?" This important question will be discussed in a lecture at the Temperance Coffee Room, 3 Apollo Street, Fort,—next Tuesday evening at 8 o'clock. All are invited. There are many who should carefully investigate this point; let them be specially urged to attend the lecture.

BOMBAY TEMPERANCE LEAGUE. A meeting of the League will (D.V.) be held on Monday (11th inst.) at 8 p. m. in the Hall of the Free General Assembly's Institution, Khetwadi.

English speaking natives are specially invited, as the object of the meeting is to bring the temperance question before the native Community.

Col. Van Heythuysen, president of the League will preside.

Epitome of News.

SATURDAY, OCTOBER 2.

—We acknowledge receipt of the G. I. P. R. Monthly Guide, with time and fare tables and Map, for October.

—*Indian Daily News*: We learn that the widow of Issur Chunder Dass, a physician of Monirampore, named Biddoo, was hauled up before the Cantonment Magistrate of Barrackpore by the Court Sub-Inspectors for practising prosititution without being registered, in contravention of the Cantonment rules. The cause of charging the woman was that an ill-feeling existed between some of the amlahs of the said Magistrate's Court and the woman. The case was tried before the Cantonment Magistrate, who after the examination of witnesses for the prosecution and defence, fined the woman Rs. 5, and ordered her to be registered, and on the same evening she was sent to the Lock Hospital for medical examination. But not finding the medical officers, and unwilling to submit to the indignity of such an examination, she left the place on that night, and intructed her attorney, Baboo Bollai Chand Dutt, to move the High Court to have the proceedings of the Cantonment Magistrate quashed.

—It is like the Government of India, the *Indian Daily News* remarks, that having, as it thought, discovered that mountain-guns were the most useful kind of ordinance for Afghan fighting, it should present the Ameer with 22 mountain-guns out of a total of 40 pieces.

MONDAY, OCTOBER 4.

—*Times of India*; Sir Frederick Haines's conclusion are only too true, that general Burrows had to fight a most desperate battle in which he was vastly overmatched, and under most unfortunate circumstances. These circumstances were numerous; there was defective information to begin with, the action was commenced by Lieutenant Maclaine wholly unauthorised, it was on ground not deliberately chosen by the British General, and it was with an enemy wholly unreconnoitred. In the midst of all this blundering, one fact stands out clear that the 66th behaved like a regiment of heroes, and there can be little doubt that the gallant band which fell round the colours delayed the enemy's pursuit of the fugitives.

—Same : The British ship Melpomene, from Liverpool to Rangoon, with salt, has been wrecked on the Sunken Reef on the 24th September, sixty miles east of Andamans. The captain and twenty-six of the crew took to the boats. After four days the steamer Kilwa picked them up and conveyed them to Moulmein, whence they arrived at Rangoon on Friday last.

—*Bombay Gazette*; Godra, 2nd: On Thursday afternoon, Chundra Sing arrived. He brought to Godhra more than a hundred followers—Arabs, Pathans, and others—armed to the teeth. It was rumoured that the Raja was also coming down with several hundred men. Chundra's attitude was not in keeping with his position, as an accused man. Mr. Grant, the Political Agent, considered that under the circumstances Chundra should not be allowed absolute freedom during the trial. Accordingly he sent for Chundra to attend at his bungalow. He came in the evening, but with a brace of revolvers, and he was accompanied by sowars, matchlockmen, and others, who were fully armed. He was told his conduct was not befitting, and that he would be required to surrender himself and occupy a place set apart for him. His armed followers also were informed that they must disarm or leave Godhra at once. Colonel LaTouche, the head of Police, with his sowars and Bheels, surrounded them. They returned to Oodeypoor that night.

The inquiry was opened on Friday afternoon.

Tuesday, October 5.

—*Overland Mail*, Sept. 17: Amongst the deaths recorded this week are:—Lord Ashtown; Col. Sir J. Wood, K. C. B.; Col. V. J. Bolton, C. M. G.; Col. Wilford; Capt. A. Morrell, R. N.; and the Countess Von Wrangel.

It may seem strange that at the very moment of their annexing an archipelago where the Jesuits first hoisted the French flag, the rulers of France should have turned out the whole of the members of this obnoxious order; for it will be remembered that the three months' grace granted to them by the decree of March 29 expired at the end of June, when, in a single night, all the Jesuits not engaged in tuition were ejected from their homes. Since then, the same fate has overcome those employed in scholastic duties, and thus the entire extinction of the Jesuits in France has been accomplished. But there the vigour of M. de Freycinet, the present Prime Minister, ends, and he openly declares that he does not intend to enforce the rule laid down by the same decree of last March that all religious orders that did not apply for licences within the space of three months should be suppressed. These unlicensed monastic and conventual bodies, apart from the Jesuits, muster altogether some 20,000 members. The Premier, himself a Protestant, would rather avoid the seeming harshness of sending such a large number of inoffensive men and women adrift, and has therefore suggested a compromise that is to be embodied in a new law, and to which most of the threatened orders have already given in their adhesion.

The author of "Tom Brown's School Days" is just now engaged in a colonisation scheme of a somewhat novel charcter.—

An association, of which he is the chairman and leading spirit, has bought 300,000 acres of land in Eastern Tennessee, and on this territory Mr. Hughes proposes to plant an English colony, The land has been surveyed and laid out in farms; some settlers are already there; hotels, nurseries, and fruit orchards have been started; towns are planned with extensive reservations for parks, and the colony is starting under favourable auspices. It is instended, as far as possible, to confine the immigration to men with some means—"tenant farmers, well-to-do tradesmen, manufacturers, and the younger sons of gentry," and we have no doubt the colony will grow and prosper. But Mr. Hughes is not only anxious to direct a particular kind of emigration into a right channel, he also aims at establishing a kind of *imperium in imperio*. He desires that the colony should remain exclusively English, and not assimilate with the rest of the people; that a small society of Englishmen shall show the American people what English pluck and manhood can do without becoming Americanised. Mr. Hughes has his work cut out.

—It is announced that Mr. Stopford Brooke has followed the example of Mr. Voysey, and will henceforth conduct his services on Unitarian principles.

—News concerning the murder of Messrs. Carter and Cadenhead has been received in England. On Mr. Cadenhead joining Captain Carter at Karema, they started for the coast by a short route. A village in which they were resting at night was attacked by the chiefs Mirambo and Simba, no doubt for plunder. The Englishmen avoided joining either party until—whether by accident or design is not known—Mr. Cadenhead was shot in the back. On seeing him fall Carter at once went in to avenge him. It is reported that he had slain upwards of thirty men when a ball went through his head. Every one of the Mahouts, Carter's faithful henchmen of ten years' service, and nearly all with them were massacred.

—*Bombay Gazette*: Thers are many well authenticated cases which demonstrate the power of the imagination over our bodily feelings. In one well attested case, a butcher was brought into a druggist's shop, pale, and almost pulseless, and suffering excruciating agony from a terrible accident he had undergone. In trying to fix a heavy piece of meat on a high hook, he said, he had slipped, and the sharp hook had passed through his arm, and held him hanging for some time. He expressed great agony whenever his arm was moved, and when the sleeve was being cut cried out with pain; but when his arm was laid bare, it was found that it was free from the slightest scratch. The hook had only passed through his coat, and imagination had done the rest; and there is every reason to believe that he might have died of fright, if there had been no one to examine his supposed hurt, and show its unreality. The stories of spiritualism and the late incidents in county Mayo, Ireland, together with many other facts that might be brought forward, demonstrate conclusively the power of the imagination; and if any one has doubts on the subject, let him make a practical experiment on himself by carefully perusing a medical guide, and his doubts will probably be dissipated. He will find many symptoms detailed, and on careful self-inspection he will be able to detect in himself a good many of them. He will be sure to think himself in an incipient stage of lung-disease, heart-disease, or consumption, and that he has a pre-disposition to paralysis, cholera, dysentery, apoplexy, diphtheria, and a few other ailments.

—Same; Candahar, 4: It has been decided to send the force under General Wilkinson to the Helmund to collect supplies. The force will remain one month. During December, January and February all the troops will be concentrated at Khandahar.

—It was lately stated that the Nawab of Bhawalpore had scandalized his Hindoo subjects by throwing a cow to a tiger in his menagerie. It now appears that this story was not exactly true, and that what really happened was this: a fight was got up between a bullock and an African lion which his Highness the Nawab had recently imported.

—A double tragedy on board a British ship is reported in the Straits papers. The barque Cutty Sark arrived on the 20th September at Singapore from Anjer in charge of the second officer, who reported that the chief officer of the vessel struck one of the crew, a European, at that port; and he died soon afterwards from the effect of the blow, it is supposed. The Captain appears to have assisted the chief officer to escape on board of an American ship bound to Saigon, and afterwards, whether from pangs of conscience or fear of future trouble, he threw himself overboard, and was drowned.

—Three bodies were taken out of different wells in Bombay yesterday. One of them was that of a European.

—We beg to acknowledge receipt of the *Indian Railway Travellers' Guide* for October, with a handsome coloured Map of India, published at the *Bombay Gazette* office. Price 8 annas.

Wednesday, October 6.

—Speaking about the proposal of an undenominational Native Christian Church, the *Lucknow Witness* says: People animated by this same laudable motive, but equally ignoring both human nature and the facts of history, have made this experiment over and over again, always with the same result. They have fancied that they would become unsectarian by calling themselves simply "Disciples," or "Christians," or "Brethren," or "Believers," but the rest of Christendom very justly and naturally refusing to recognise their exclusive right to these high titles, has speedily given them some other distictive name, and they have straightway taken their place as an addition to the already long list of denominations. Furthermore, they have in some cases, marvelous to relate, especially distingushed themselves by their uncommon virulence and violence against the other denominations from whom they have come out, thus greatly increasing the evils of that very sectarianism about which they made so much ado.

—*Bombay Gazette*; London: I have not had occasion for some time to say anything of the City of Glasgow Bank, because the liquidation, which has been one of the most successful ever known, is virtually over. All the liabilities have been discharged, and a good deal of the bank's assets has still to be collected. *The result is, that it is calculated about £1,600 per £100 stock will be returned to the share holders*; in other words, nearly half the total calls, which amounted to £2,750 per £100 of stock. The return may yet be more, for much of the property in Australia, New Zealand, &c., obtained from Morton's estate is rising in value every day, and only a little time is wanted for its realisation. Now, all this surplus will go to the shareholders, who have paid their calls in full—in other words, to men who are solvent and wealthy, or who have weatthy friedns; not a penny will find its way to the unfortunates who were ground down by the successive calls to pauperism, bankruptcy, or lunacy. The rich shareholders, in fact, are like the survivors of a Tontine, whose reversion increases in value with every death or disappearance. But it is a very hard case for the ruined shareholders, whose very ruin has helped to swell the dividend ultimately accruing to the rich ones.

—The Lahore paper says the Council of Regency of Patialla have resolved to place one lakh of rupees at the disposal of the Supreme Government on behalf of the Patriotic Fund.

—The *Guzerat Mitra* hears of the foundering of a native craft with 115 passengers on board. The craft belonged to Kutch, as also most of the passengers, and was on its way from Jodia to Anjar. Full one hundred lives are said to have been lost.

—The following, in the *Times of India*, is a curious illustration of what the Ritualists understand by cultivation of the mind: On Monday evening was given the first of a proposed series of entertainments in connection with the St. Peter's Institute. Before the entertainment commenced the Rev. Father Page in a short address explained to the audience the object of the institute, *viz.* the cultivation and improvement of the mind. He then called upon Mr. W. H. Hussey, the Master of Ceremonies, to request the several ladies and gentlemen who had kindly promised to lend their musical aid, &c., for the occasion, to perform in turn their respective parts. The different musical selections were excellent, and were executed in a manner very creditable to

the performers. Mr. Dave Carson, happening to be present, very kindly volunteered to sing a song, during the whole of which he had the audience in roars of laughter. Mr. Hussey acted the part of a learned barrister for the prosecution in a case of breach of promise of marriage. A few poetical selections were also read by one of the revd. gentlemen attached to St. Peter's, Mazagon. Mr. Potter, the secretary to the St. Peter's Institute, amused the audience with an account of a French Madame's futile attempt at making an English plumpudding.

—*Indian Ch. Gazette*: The Rev. E. A. Bickersteth, who apparently intends to visit India shortly, is the Vicar of Christ Church, Hampstead, and father of the Rev. E. Bickersteth, the head of the Cambridge Mission at Delhi, and he is a cousin of the Bishop of Ripon. Mr. Bickersteth is an Evangelical of the very best type, and unlike many of his brethren has been able to appreciate the High Church Revival, and has not been afraid to adopt some of its phases as means for good. This is notably so in the case of "*Retreats*" of which he is a well-known conductor.—

—Under the head of *Nagar-Kirtan*, the *Indian Chr. Herald* says: Parading in the streets with flags &c. &c., it is said, is not only childish but profane. It is religious vanity—ostentation. We confess we cannot look upon this holy exercise in this light. Those who think in this way do not evidently enter into the spirit and scope of a *Nagarkirtan*. The object of a *Nagarkirtan* is to rouse men from a state of sin and spiritual unconsciousness to a sense of their duties and responsibilities. It is a call to worldly people to awake from their sleep and accept the salvation that is offered at their door. It is, moreover, in the case of the Christian *Nagarkirtan*, one of the most effective modes of witnessing for Christ and glorying in His Name. The high and the low, the rich and the poor, here find an opportunity, as they walk along the street, to glory in the cross of Christ. Here, therefore, is neither vanity nor ostentation. The spirit that animated the disciples of old who with branches of palm trees in their hands went forth to meet their Lord on his triumphal entry of Jerusalem, crying, in spite of the rebuke of the Pharisees and Scribes, Hosannas to His ever blessed Name, animates in these degenerate days those that join in the *Nagarkirtan*.

Thursday, October 7.

—*Watchman*: Dr. Ryle, the new Bishop of Liverpool, has been in correspondence with the incumbent of St. Margaret's Ritualist Church, Liverpool, where for some years "high" celebrations have been practised. "As their friend and bishop," Dr. Ryle asks the clergy of St. Margaret's to give up the use of lights, the cope, incense, and the biretta. The incumbent promises to lay the request before the sidesmen and church-wardens. This was followed by Mr. Cox, the incumbent, refusing to recognise the Privy Council, and saying it would be difficult to reconcile the congregation to a change of service, especially as they had not been interfered with whilst Liverpool was subject to the Bishop of Chester. To this the Bishop replies that the question is not what the congregation likes or has been accustomed to, but what is legal. The bishop upholds the decision of the Privy Council, and says that if individuals can disobey the laws there must be an end to all order in Church and State; and concludes by again asking the incumbent to give up for peace sake, things not essential, and which have been declared illegal.

—After the lapse of a year and a-half the murderer of Mr. Anderson, of the Eastern Telegraph Company's station at Crete, has been discovered. The assasin appears to have been a Turkish peasant living in the mountains, and information having reached the authorities that his family had an English watch and chain in their possession a clue was obtained, the arrest was made, and the man is now in gaol awaiting his trial and sentence.

—A great international exhibition is being organised to be held in New York in 1883. The commission met for the first time on August 11, when they nominated an executive committee.

—A Citizen in *Bombay Gazette*: A short time back you were kind enough to admit into your columns a few letters on the snbject of the opening of the Bishop's School at Panchgunee, to the detriment of the Rev. Mr. Young, Principal of the Temple School, which, certainly, was a very cruel thing to do; but will you be so good as to allow me to mention another greater piece of cruelty which is in contemplation, and about to be perpetrated in the opening of the Bishop's School for girls in the Fort? Call it by any name at all, the result will be that the labour of years of a most examplary lady, Mrs. Hurst, will now be completely thrown away, and her school, which was only for girls, will collapse under the pressure of such a schhol as is about to be established in the Fort, backed by an influential Board, with a long purse, supplemented by grants-in-aid, and funds obtained from numerous sources which, certainly, were never intended to be used in forcing the crust from a lady who has had a long struggle to establish her connection and her means of support. Lower fees is all that is required to do it; and the Diocesan Board can afford to take lower fees, while they appeal to charitable subscriptions to make up deficits, which any one working on their own account cannot do.

—The Str. *Sumatra* with English Mails, left Aden for Bombay, Wednesday at 8 a. m.

—A paper of very remarkable interest has been read by Mr. Alexander Graham Bell before the American Association for the Advancement of Science. Mr. Bell and Mr. Summer Tainter have conjointly made the startling discovery that a beam of light thrown into a state of vibration can be employed to reproduce at a distance the sounds due to the degree of vibration, and that the capacity for thus reproducing sound is a general property of all matter. They have also discovered that by allowing the vibrating beam of light to fall upon selenium connected with a suitable receiving apparatus, not only sounds but articulate speech can be transmitted, and in this way Mr. Bell and Mr. Tainter have conversed when separated by an interval of 213 metres, the connecting medium being the beam of light.

—*Sunday Mirror*: We read from time to time confessions in such journals as the *Inquirer* and the *Christian Life* of the decline of Unitarianism in England. The reports received from correspondents have convinced the former that the results of Unitarian work are "in most cases far from encouraging or satisfactory." "Some of the congregations seem to be either in a stagnant condition, or almost on the verge of extinction, except in the great centres, London and Bristol." The latter journal says: —"It should be the aim of every friend of our denomination to discover what this difference is, and to try to rectify it. Is it in the want of attention to the religious training of our young people? Is it in our having no definite religious view in which to train them? Is it in our readiness to coquet with Secularism and every other passing novelty that wears an air of negation?"

Friday, October 8.

—Press Commissioner: A convoy of sick left Kandahar on the 5th instant for India. All the sick and wounded throughout General Roberts's command are doing well. Colonel St. John reports from Kandahar on the 5th October that all is quiet between the Helmund and Kandahar. It is understood that Ayub Khan has reached and entered Herat, leaving Mahomed Hashim Khan Governor at Furrah, and Mahomed Hassan Khan Governor at Sabzwar.

—A telegram has been received, stating that the Anchor Line steamer *Anglia* has been lost in chollision with a sailing ship off the coast of Newfoundland. No lives were lost.

—Mr. R. G. Oxenham has resumed charge of the office of Principal of the Elphinstone College, which, however, he will only retain until March next, when Mr. Wordsworth will be back. Mr. A. Barrett has been appointed Principal of the Elphinstone High School, Mr. J. Oliver taking his place as Vice-Principal.

—Deaths last week 436.

—*Bombay Gazette*; Kandahar, 6: Perhaps the most serious question connected with Afghanistan now to be decided is that of the railway. Sir Richard Temple has again come before the public with his strong convictions—many here think his delusions—about the Nari route; but as he has never seen the Bolan, save a few miles at either end, his opinion ought not to count for much as compared with those who know both routes. I uuderstand that General Phayre a year ago strongly submitted the advisability of an independent survey by unbiassed engineers of the latter line.

—The *Indian Herald* characteries the application of ten lakhs of rupees to build a Viceroy's palace at Simla, "in the midst of all India's financial troubles, when she is forced to beg, borrow, and steal, to reduce some establishments, and remodel others on a more economical footing, as passing strange," and "a wicked waste of public money."

—The Madras harbour works are making rapid progress. The local *Times* states that on the 6th instant was completed the entire curve portion of the south Arm of the harbour bringing, the total distance of the south arm to 2,938 feet, out of the entire length of 3,870 feet. The progress achieved during the past two months is unprecedented, and must have taxed the resources of the staff heavily. The north Arm has advanced with as great rapidity as the south, and now stands at 3,512 feet, or only about 300 feet wanting for its completion. Should the present clear weather continue, our contemporary anticipates the completion of the north Arm by the end of the year.

Selections.

MOTHER AND SON.

The sudden death of Rev. Dr. Brown, missionary to China and Japan, recalls a remarkable expression in one of the stanzas of the beautiful twilight hymn, written by his gifted and now sainted mother, during the son's early childhood:

"I love to meditate on death,
When will its summons come
With gentle power to steal my breath,
And waft an exile home?"

It was at the close of a day of great interest to our lamented friend, a part of which he had spent in visiting and lingering beside his mother's grave, that he quietly retired to rest in the hospitable home of those who had kindly welcomed him back to the scenes of his boyhood, and fell asleep to wake no more—"until the day break and the shadows flee away."

The messenger of death came to him with noiseless tread, and without a sigh at leaving the things of earth, his spirit returned to God who gave it. Thus the mother's prayer was answered in the peaceful close of the earthly career of her only son, after a life of untold usefulness:

"Thus when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day."

The twilight hymn has a history which greatly enhances the interest which its intrinsic truth and beauty inspire in the reflecting mind. It was written in "a night of weeping," and many years after it had lain unobserved among other fragments from the pen of its author, it was found by Dr. Nettleton, during his search

for original hymns for a collection which he was at that time engaged in making—for the use of social meetings for prayer. The volume has long been known and highly valued under the title "Village Hymns."

It is to be regretted that so many stanzas were omitted, that the hymn might be of a proper length for social worship. It opens with the following lines, and includes the verse already quoted:

"Yes, when the toilsome day is done,
And night with banners gray
Steals silently the glade along,
In twilight's soft array,

"I love to steal awhile away
From little ones and care,
And spend the hours of setting day
In humble, grateful prayer."

It was while watching beside her infant daughter in her humble cottage, which stood not far from the dwelling of an opulent neighbor, that during a sleepless, anxious night the worn mother gave vent to the feelings awakened in her breast by the thoughtless words of one who had perhaps unintentionally inflicted a deep wound in her sensitive mind. To use her own words, in relating this incident,

"There was something in my neighbor's *manner* more than in her *words* that grieved me. I went home, and that evening was left alone. After my children were all in bed except my baby, and my invalid sister was cared for, . . . I sat down, with my child in my arms, when the grief of my heart burst forth in a flood of tears. I took pen and paper, and gave vent to my oppressed heart in

"*An Apology for my Twilight Rambles.*

"I had four little children, a small unfinished house, a sick sister in the only finished room in our dwelling. There was not a place, above or below, where I could retire for devotion without a liability to interruption. There was no retired nook, rock or grove, where I could go as in former days. There was no dwelling between our house and the one where this lady lived. Her garden extended down a good way below the house, which stood on a beautiful eminence. The garden was highly cultivated with fruit and flowers. I loved to smell the fragrance of both when I could not *see* them; when I could do it without neglecting duty I used to steal away from all within doors, and going out of our gate, walk along under the elms that were planted for shade on each side the road; and as there was seldom any one passing that way after dark, I felt quite retired and 'alone with God.' I often walked quite up to that beautiful garden, and snuffed the fragrance of the peach, the grape, the ripening apple, if not the flowers. But after once knowing that my steps were watched, and made the subject of remark and censure, I never could enjoy it as I had done. I have often thought Satan had tried his best to prevent me from prayer, by depriving me of a place to pray."

But Satan assailed in vain. This mother in Israel knew too well, by long experience, *how* to fall upon her knees,

"And all His promises to plead
When none but God could hear."

She knew the power of Him who had promised to be over the mercy-seat, and had proved again and again that "like as a father pitieth his children, so the Lord pitieth them that fear Him." Taught by her own painful experience the value of education, and feeling her utter inability to educate her only son as she desired to do, she carried the burden of her soul to Him who has promised to hear His children when they cry to Him, and to grant their requests. With Hannah's faith she made her request known unto God. A day set apart for fasting and prayer, spent in the solitude of the forest, was not spent in vain. With strong crying and tears, the devoted mother besought the Lord for her son; laid the whole case before God; told her poverty and the desire of her heart; and appealed to Him whose is the silver and the gold for means to educate her only son, whom she had given to the Lord, that he might be the Lord's as long as he should live.

The following day her pastor called on her with the glad tidings that Mr. Arthur Tappan had offered to educate a number of young men in Yale College, and that *her son* had been selected as one of the number. What followed in the humble dwelling of this faithful mother, none may tell. In all her subsequent life this joyful event was doubtless numbered with the "mercies" on which her devout soul loved to dwell with grateful love; to use her own sweet words, to "Him whom I adore."

Samuel entered Yale College, being prepared for his College course at Monson Academy, and graduated, after successfully pursuing his studies there, in 1832. He was one of the first graduates of the New York Union Theological Seminary, and was chosen as an instructor for the Morrison Education Society in China. On the 10th of October he was married to Miss Elizabeth Bartlett of East Windsor, the daughter of the pastor of the Congregational church there, Rev. Shubæl Bartlett; and on the 17th of October, a few days after their marriage, Mr. and Mrs. Brown embarked for China, where they engaged, first at Macao, and then at Hong Kong, in earnest labors for the benefit of Chinese youth, in the school eslablished by the Morrison Education Society. This school was founded in memory of Dr. Robert Morrison by American, Scotch, and English merchants, then resident in China. After successful labor in this new field of mission enterprise, the failing health of Mrs. Brown compelled their return to America. Desiring to bring the seed already sown in China to fruition, Mr. Brown brought with him three of his most gifted pupils, all of whom repaid fully, and far beyond his most sanguine expectations the early culture which they had received from their devoted friend and teacher. As is well known, the present acting Chinese Minister at Washington was one of the trio of Chinese youth who accompanied Mr. and Mrs. Brown on their return home. Another graduated at the Medical Missionary College at Edinburgh, and returned to China—a blessing to his countrymen. The third is now Vice-Consul at San Francisco. But it were vain to attempt to trace the influences which run through the thirty years of Dr. Brown's mission work. Numbers of his pupils now occupy high positions of honor and trust in their native country. They have testified by a generosity which is strong proof of their gratitude, and creditable alike to both teacher and scholar, the high estimate of their spiritual guide, who looked to their eternal interests as well as to their temporal.

In 1859, after eight years spent as pastor of the Reformed Dutch church, at the foot of Owasco Lake, in the vicinity of Auburn—in which time he labored both as pastor and teacher with marked success and ability—a loud call came to him to enter the open door to what had hitherto been a sealed kingdom. He heard the Macedonian cry, and at once responded, recognizing the call as one which should not come unheeded. He was the pioneer missionary from this country to Japan, and beside reaping the fruits of abundant labors, extending through a period of twenty years, he had the great joy of knowing that he had been instrumental in giving the whole of the New Testament to Japan; so that "the people could read in their own tongue the wonderful works of God."

He returned to his native land, with broken health, in September, 1879, passed the Winter with his wife and daughter at Orange, N. J., and while on his way to New Haven, in fulfilment of a promise he had made to meet the survivors of his class at New Haven in June, and tell them the story of his life work, he heard a voice from heaven saying "Come up hither." He literally "fell asleep" after a day happily spent in revisiting the scenes of his boyhood at Monson, Mass.

His character combined unusual gifts and graces. To a remarkable spirit of enterprise, united with untiring energy and high qualifications for any work that he ventured to undertake, he added a retiring modesty which impressed all who had the happiness to make his acquaintance. An early friend and classmate, in lamenting his decease, speaks of "the high respect" he "entertained for him," "whose rare privilege it was to leave the impress of his own mind and character on the later history of that civilization which he helped to bestir to new developments, and whose modesty was equal to the largeness of his achievements."—*N. Y. Evangelist.*

DEAN STANLEY ON LORD STRATFORD DE REDCLIFFE.

DEAN Sanley preached in Errol parish church, Perthshire, on the 22, August. At the close of his sermon he said.—Yesterday the greatest English Ambassadar of our time was after a life prolonged far beyond the natural limit of human existence, laid to rest in an obscure churchyard in the county of Kent, Many are they who will be grateful to the end of their days that they had known that majestic character. No one could enter into his presence, either as he sat on what may truly be called his throne at Constantinople or during the long years of his dignified retirement, without feeling that they had seen a king of men. No one could hear the name of Stratford Canning named throughout the far East without feeling that so long as he retained his post the power of England was safe. In his incorruptible integrity, in his magnificent liberality in his unshaken firmness, no one could hear his influence spoken of by Christian or Mussulman, Protestant or Catholic, Greek or Turk, without feeling that in him each man knew that there was a terror to the evildoers which no one could confront with impunity, a refuge for the destitute and oppressed which none could seek in vain. No one could forget who had ever witnessed it the boundless industry, the noble generosity with which through all the chaos of the Crimean war he laboured for the sick and suffering soldiers or befriended those who went out to succour them. No one could mistake that in his energy, in his remonstrances, in his purity the tottering fabric of the Eastern Empire, which for years he held in his mighty grasp, had at once the best bulwark against its own ruin, and the best guarantee against its own evil deeds. Such an example did, indeed, lift us up from the base and sordid atmosphere of party strife and littleness. Such an old age. with the fire of youth subdued but not extinct, with the experience of years giving ever fresh life to the memory of the past, was worthy of rememberance to every toiling sufferer. He could still repeat the simple hymns which he had learnt from his nurse 90 years before, he could still celebrate the heroic deeds of his countrymen with the poetry which even for a boy would have been full of vigour. In his long life of lonely thought he sought in asking the question. "Why am I a Christian?" to dwell on the grander parts of Christianity and to leave its smaller parts to sink into insignificance. He sought to dwell on "the greatest of miracles" that which threw all others into the shade, the miracle of the character of Jesus Christ Our Lord. He had chosen that better part which neither falling empires nor political rancour, nor wordly disappointments, nor ungrateful obliviousness could ever take way from him.—*The Times.*

Miscellany.

Report of Am. Free Baptists, S. Bengal:
Dr. Phillips says:

At Contai, the babus, particularly those who speak English, gave us a genuine hearty welcome. During our four days' stay there we enjoyed many opportunities for doing good. The three Bible school students who accompanied us were kept busy preaching in the bazar and selling books, for which there was a large demand. Our box was well nigh emptied of books, there being a special call for Bengali and English publications. The lads of the English school took off all our New Testaments

very eagerly. The ladies also sold many books in the zenanas. It was refreshing to see such interest in Christian literature. At Contai we found a small *Brahmo Samaj*. The minister, one of the masters in the English school, invited us to attend their weekly service on Thursday evening, which we were very happy to do. There were from ten to twenty of these Hindu theists present. I was asked to make an address, and did so during the exercises, taking for my theme, *The marks of the True Religion*. Being moved to offer prayer, I did so at the end of my address, imploring our Heavenly Father's blessing on these worshipers, and others of like faith in India, who would know the Father while they deny the Son. The minister closed the service by intonating several Sanscrit prayers. There was a solemnity about these evening service that impressed me. May these men truly receive our Lord's answer to the questioning Philip, "*He that hath seen Me hath seen the Father.*" These Brahmists and others attended the English service that we held at the Inspection Bungalow on our last evening at Contai.

The outlook on the whole is cheering. Our tours this season have convinced us that the people are *thinking* as never before. The old time stagnation is broken up. The gospel everywhere is not only a saving power, it is also an intellectual gymnastic. *It makes men think.*

One evening I was implored to visit a poor creature who had been insane several months. Young, childless, dejected, the victim of active mania, the little woman hailed us with such a shower of abuse! Her husband and mother-in-law could not control her, and the boys of the bazar made her worse by cruelly shouting "crazy," "mad," *etc.*, in her hearing. I was astonished to find how little Hindu doctors seemed to understand the management of cases like this. By complete change of scene and careful tonic treatment, the poor patient made rapid recovery, and when I was at the place again several weeks afterwards she was reported to me as perfectly well and in her right mind. I came to hear of her through another case of the same sort, a party of men bringing in a poor, almost bloodless woman, who had been insane several years. In ministering to such afflicted ones I often think, would that these sick, and maimed, and mad were as eager for heart-healing! Would that like the suffering ones of Palestine they could come to the Great Physician's feet. It is our joy to point them to Him.

—Mr R. A. Proctor in the *Victorian Review*:

"I have, for my own part, been long of opinion that the periodical increase of such stars as Mira (the Wonderful Star) in the Whale, and Eta of the ship Argo, is due to the motion of some large comet followed by a meteoric train about these two stars. I have indicated fully, in my 'Pleasant Ways in Science,' the reasons which induce me to believe that the outburst of the so-called 'new star' in the Northern Crown in 1866 is to be similarly explained. Without saying that I consider there is absolute danger of a similar outburst in the case of our own sun when the comet of 1843 shall be absorbed by him (a result which will, in my opinion, most certainly take place), I will go so far as to express my belief that if ever the day is to come 'when the heavens shall dissolve with fervent heat,' the cause of the catastrophe will be the downfall of some great comet on the sun. I believe the passage even of the head of a comet over the earth would do little harm, for the simple reason that the velocity with which the meteoric masses forming the head would travel at the earth's distance from the sun would be too small to lead to any very mischievous result. If the shower of meteoric masses were very dense, the meteors themselves being of the larger sort, and so able to break their way through the earth's atmosphere, the shower might kill a few of the earth's inhabitants, or even many hundreds. But there would be no widespread destruction of life. It would be altogether otherwise, I believe, if a comet of the larger sort fell into or were absorbed by the sun. The danger would lie in the sun's own might, not in the comet or its attendant train. The bobies forming the head, nucleus, and train of the comet, would fall in immense numbers, with enormous velocity and each with mighty momentum on the sun's fiery surface. Possibly (in my opinion, probably) their most destructive work would be accomplished below that surface, under the still more stupendous attractive energy of that smaller, because more condensed orb within, which I take to be the true ruling centre of the solar system. It might well be that the effects thus produced would be but transient. In a few weeks possibly in a few days, or even hours, the sun, excited for awhile to intense heat and splendour, would resume his usual temperature, his usual lustre. Such, indeed, was the nature of the change which affected the so-called 'new star' in the Northern Crown. For a day or two it shone out with several hundred times its usual lustre, and doubtless it poured forth during those few days several hundred times its usual heat. Then gradually its fires cooled, its lustre diminished, and after a few weeks had passed, it shone as it had shone before for hundreds of years, with the lustre of a ninth magnitude star only. But it is certain that, if there are planets circling around that remote sun, and if the ordinary light and heat of that orb sufficed for the requirements of the inhabitants of those ords, the abnormal light and heat during the outburst in 1866 must have destroyed all living creatures from the face of each one of those worlds. It is equally certain that if at any time a great comet falling directly upon the sun, should, by the swift rush of its meteoric components, excite the flame of the sun to a lustre far exceeding that with which he at present shines, the sudden access of lustre and of heat would prove destructive to every living creature or at any rate to all the higher forms of life upon this earth. And though in a few days the sun might resume his ordinary lustre. and no longer glow with abnormal heat, he would pour his rays on a family of worlds in which not one of the higher forms either of vegetable or animal life would remain in existence."

TELEGRAPHIC NEWS.

London, October 1st: A Cabinet Council was held yesterday. After its rising, Lord Granville conferred with the Foreign Ambassadors.—Hopes are entertained of a peaceful solution of the Montenegrin demands. The Porte is more conciliatory, and endeavours are being made to induce the Albanians to forego their resistance.—The fleet, for safer anchorage, removes to Cattaro on Monday.—The report that Dulcigno had been burnt is unfounded.

Constantinople, 1st: The Porte has asked for the suspension of further action on the part of the great Powers until the 4th instant, when it promises a peaceful solution of the present difficulty.

2nd: Riza Pasha has warned the inhabitants of Dulcigno to remove their families in case the town should be bombarded.—The Albanians continue mustering in large numbers, armed, at Dulcigno.—The Great Powers are awaiting the proposal of the Porte for the pacific solution of the difficulty.

London, 3rd: The Hecla, Royal Navy torpedo depot ship, has started with eight torpedo-boats and 150 torpedoes for Corfu.—Goverument have offered a reward of £1,000 for the apprehension of the murderers of Viscount Mountimorres at Clonbur.

Constantinople, 3rd: The Porte has communicated to the Ambassadors of the Great Powers a general scheme for the settlement of all pending questions between them and Turkey. Further details are awaited.—The British Squadron has sailed to the Gulf of Cattaro, and Admiral Seymour is proceeding to Cettinje.

St. Petersburg, 3rd: Letters from the Russian Camp near Kuldja state that hostilities are impracticable before next spring, and that General Kaufmann is returning to Tashkend.

London 4th: Numerous land meetings were held yesterday in different towns in Ireland; the largest were at Cork and Kilkenny, where Mr. Parnell made violent speeches.

Genoa, 4th: Garibaldi arrived here to-day, and was welcomed enthusiastically.

London, 5th: Sir Bartle Frere has arrived in England.—The Cabinet has discussed the scheme of the Porte but the result of its deliberations has not transpired.—H. M.'s troopship Serapis sailed yesterday for Bombay.—Prince Nikita has urged the Great Powers to consent to an immediate attack on Dulcigno being made, which he will commence if assisted, as the lateness of the season forbids delay.—The *Daily News*, in a leading article to-day, announces that the Turkish scheme is neither a reasonable nor practicable proposal.—The proposition is, that the naval demonstration be henceforward abandoned; and, further, it promises afterwards to deal promptly with the Greek frontier and Armenian questions.

6th: All the London press condemn the scheme of the Porte as an insult to Europe.—The seheme compries the following offers:—that the Greek frontier shall be extended to, and include South Janina and Larissa; that reforms in the administration of Asia Minor and Armenia shall be organised within three months; that reforms in European Turkey shall also be carried out, compatibly with the maintentence of the integrity of Turkish rule and independence; and that endeavours will be made to persuade the Albanians to surrender Dulcigno to Montenegro. All these proposals are, however, conditional upon the abandonment of the naval demonstration.—The Allied Fleet is now at Cattaro. It is in contemplation to extend the naval demonstration to the Bosphorus.—Obituary:—M. Offenbach, the musical composer.

7th It is in contemplation to present General Roberts with the freedom of the City of London and a sword.—The majority of the European press are indignant at the German press treating the demonstration of the Great Powers in the East as a huge joke. The French press urging prompt action. The Great Powers are desirous to maintain the European concert, and they await the proposals of England. A blockade is suggested.

PASSENGERS SAILED.

Per P and O Str. *Poona*, 2:

For Southampton.—Major Seton, R E, and Major and Mrs Sharp, Major G A and Mrs Way and child, Col M Heathcote, Mr W G and Mrs Blackie and infant, Mr Archer, Mr G B Starkey, Mr A Boyle. Mrs Cross, Mr W A K Wyllie, Capt A S Hext, Major H Gillett, Mr W John Francis, Mr J Lloyd, Lt Roberts, I7th B C, Mr F Watson, P W D, and Miss Giles.

For Brindisi.—Surgeon Major J Anderson, Sir W W Arbuthnot, Bart, Dr R Gray, Revd J Anderson, Mr J K Spence, Lt Col Stewart, Mr J B Lambert, Capt J P Ewing, Mr H F Mathews, Mr J Harden, Miss Elliott, Mr W S Foster, Mr J C Kinmond, Mr and S Armstrong.

For Venice.—Mr J R Hunter, Major and Mrs Wilson, child, and Mr J Barrow.

For Malta.—Mr John Sinclair.

PASSENGERS ARRIVED.

Per P and Str. *Rosetta*, 4:

From Southampton.—Mr and Mrs Edwards, Mr Kingsmill, Col J Laughton, Mrs Laughton, Mr E Laughton, Miss Bushby, Mr J Brown and 2 children, Mrs Mayhew, Mr J Robb, Mr J E Evans, Mrs Blyth, Mr R Cross, Miss Read, Mr and Mrs Broad & infant, Mr A L Sinclair, Mr and Mrs W Lawrence and child, Mr N Hall, Dr H Cooke, Mr J Bryant, Miss Martelli, Mr H Bryant, Mr H C Edwards, and Mr Clarkson.

From Brindisi.—Col Chitty, Mr C A Elliott, Mr Robertson, Mr D Campbell, Mrs Whally, Surgn Major Oldham, Mr F N Rees, Captain Stopford, Mr S J de Souza, Mr C F Lazarus, Mr R D Spedding, Mr E J Shadbholt, Mr W N Gibson, Mr A E Staley, Mr F J Luisell, and Mr C W Hewitt.

From Venice.—Col and Mrs Sladen, Captain Trotter, and Mr J J Godfrey.

From Suez.—Lieut R N B Robertson.

From Aden.—Lieut Irving Noble, and Miss N Forde.

Domestic Occurrences.

BIRTHS.

TEBBS—At Berwick on Tweed on September 10th the wife of R Tebbs Army Scripture Reader Poona of a daughter.

OSBORNE—At Egatpoora on September 23rd the wife of Mr G W Osborne of a daughter.

MARRIAGE.

BOWDEN—CASSIDY—On 30th September at the Methodist Hall Poona by the Revd J Northrup, assisted by the Revd W E Robbins, L A Bowden of Madras to Julia Agnes, second daughter of the late Revd H P Cassidy of Poona.

"BOMBAY GUARDIAN."

Subscriptions received from 2nd to 9th October 1880.

Mrs. Grennan, 31st July 1880, As. 8; George Osborne, 31st July 1881, Rs. 7-10; Rev. G. W. Parker, 31st Dec. 1881, Rs. 7-10; Mr. Reau, 31st January 1881, Rs. 2; James Budd, 31st December 1880, Rs. 5; S. Page, 6th December 1880, Rs. 3; S. Setterfield, 24th September 1880, Rs. 3; H. Todman, 14th October 1880, Rs. 2; Rev. Appajee Bappoojee, 31st March 1880, Rs. 2; G. Ainsworth, 23rd September 1880, As. 8; F. J. Walker, 31st December 1880, Rs. 3; Messrs W. and A. Graham & Co. for September 1880, (advertisement) Rs. 32-8.

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